1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

PLATE 2

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A KATAB WOMAN AND HER CHILD

[face p. 20]

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

In the dry season the daily round is considerably different. A man on rising usually sits by the fire; and, if he can find nothing with which to break his fast, he waits patiently until the mid-day meal, unless he is shifting his compound or has to repair the old compound, in which case he will be busy the whole day. If he has nothing to do after lunch he may go off to a beer-bout or may betake himself to market, buying perhaps one or two sticks of cooked meat, or some pieces of cassava, which he consumes on the road home. A woman has, however, in the dry season to maintain her activities, drawing water in the early morning, preparing the mid-day meal, collecting wood (some of which she may sell in the market if she wants to purchase anything), and preparing the evening meal.

A youth rises at dawn and sits round a fire. If there is no food going he may betake himself to the bush to try his luck at hunting, returning in time for the mid-day meal. The afternoon is spent in chatting, or in further hunting, or in following up some love affair. The maiden pursues her usual duty of cleaning calabashes and pots in the morning, drawing water and helping her mother to prepare the mid-day meal. The afternoon is spent in amusement; or if she wants to buy some beads she may go off to the bush, collect wood, and sell it in the market. An old woman's duties are confined to putting out grain and household belongings in the sun, looking after small children, and guarding the compound while the others are out. An old man watches for an opportunity to withdraw to a beer festival; failing that he contents himself with weaving bags. Children have nothing to do in the dry season, as boys are then relieved of the duty of chasing away monkeys and of tying up goats, which are now allowed to wander about as they please.

Type of House.—The Katab and their neighbours are distinguished by the peculiar design of their houses, which is illustrated by the following sketches. It will be seen that the house is oval and has a receding roof. This design is said to render the hut more weather-worthy than the ordinary conical hut. I was unable to discover which tribe originated the design, but it is noticeable that among the Kagoro and Ataka many of the huts are still of the conical pattern, which would suggest that the Kagoro and Ataka had copied the oval design from

1: Meek E, G-5 (1925-1930) 1931
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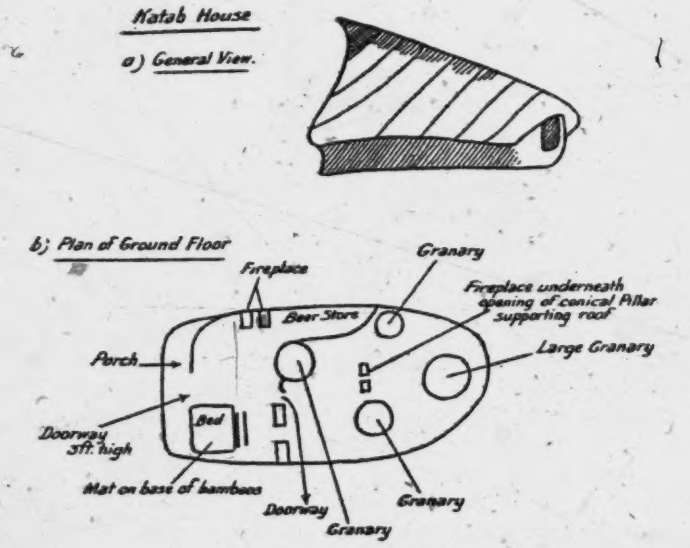
●342 others, possibly from the Kagoma or Jaba, who are said to be the most expert builders of this particular type of house. The houses are built during the dry season, and the granaries are begun first. The line of the compound is then laid out, and when this is done the head of the family calls in the assistance



1: Meek E, G-5 (1925-1930) 1931
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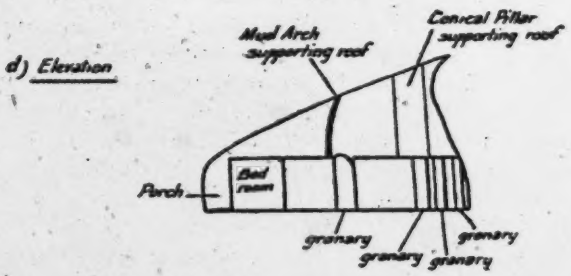

of a man who is reputed to have a special knowledge of house-building medicine. The medicine is placed in a pot with certain leaves; a chicken is sacrificed and the blood allowed to drip into the pot, which is then buried in a hole in the middle of the compound, the mouth of the pot being stopped by a stone and sealed up with mud. The floors are made more durable by having pieces of broken pottery beaten into the surface. Patterns of cowries are sometimes inserted into the flooring. The Katab do not, like the Hausa, employ locust-bean juice as a cement, but they smear the walls of their houses with red earth mixed with *dafara*. This gives a slippery surface and prevents vermin from ascending to where property is stored. The ground plan of the house is roughly 30 feet by 18 feet, the walls being 3 or 4 feet high. The houses have a ground and upper floor, and from the upper floor a mud arch and conical pillar rise to support the roof.

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Physical Appearance.—The Katab are rather short in stature, and are of coarse build, the women in particular being thick-set and having great development of the buttocks. The women present an ungainly appearance as they come along the road swinging their arms like men. The crown of a woman's head has a peculiar conical appearance as the result of carrying heavy loads balanced on a circular pad. Grown-up men (and women) shave the head, and the older men wear a beard; but a moustache is not affected. Lads allow their hair to grow or not as they please; but with the assumption of responsibility the head is always shaven. Girls allow their hair to grow, but they are shorn of their locks by the husband's parents soon after marriage.

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1: Meek E, G-5 (1925-1930) 1931
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Kagoro

PLATE 9

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415
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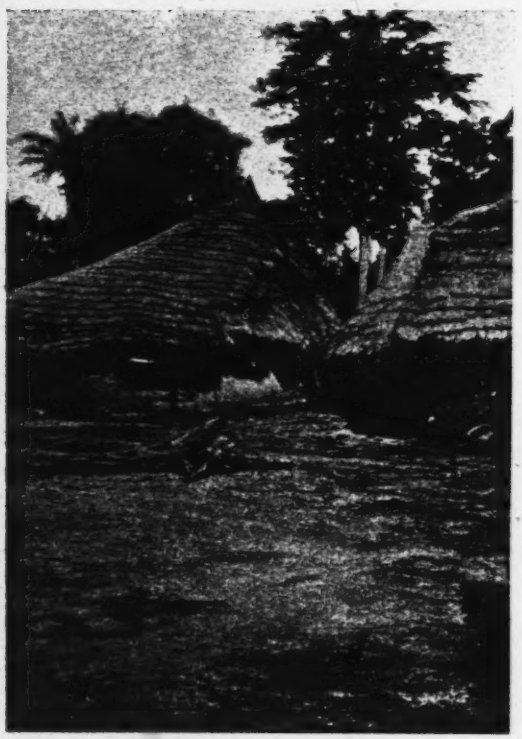

A KAGORO HOUSE

[See p. 90

2: Gunn E-4 (no date) 1956 FF38 Katab FF38

Kaje, somewhat fewer with Kagoro.[2] (As will be seen, Birom and Irigwe especially show some evidence of other links with the Katab group.)

(ii) *Form of Dwelling*

According to Meek, a distinctive type of dwelling-house is built by all members of the Katab Group in Zaria, and by Kagoma; there is no information on Kaninkon. Meek adds that Jaba and Kagoma are the most expert builders, and suggests that the common use by Ataka and Kagoro of a more conventional type of dwelling (the round mud house, with conical thatched roof) may indicate that they have only recently adopted the style.

Meek gives detailed diagrams of the characteristic Katab house-type, which is spacious and oval in ground-plan (roughly 30 ft. by 18 ft., walls 3 to 4 ft. high); the roof does not rise to a peak at the centre, symmetrical from all angles, but slopes gently upwards to a point high above the rear of the house (away from the single small circular door), whence it falls away sharply. The interior is sub-divided into a number of compartments on the ground floor, which is a maze of cylindrical pillar-granaries entered only from the attic, and so built as to give support to the soaring roof. The floors are made more durable by having pieces of broken pottery beaten into the surface and patterns of cowries are sometimes inserted. The walls may be smeared with red earth mixed with *dafara* [Hausa, a particular vegetable juice] which prevents vermin from ascending to the lofts where property is stored.[3]

Throughout the area there has been the usual dispersal of settlement incident to shifting cultivation. Formerly, Kagoro and Moroa most notably maintained inaccessible hill-top villages protected by spiny euphorbia ("cactus") hedges, and Kagoma (probably also Kaje and Jaba) had fortified hill-top retreats; but these appear largely to have been abandoned under British Administration.

(iii) *Dress, Adornment and Tribal Markings*

The unique article of dress which defines the Katab Group is the mushroom-shaped "lumbar ornament" worn by married women,[4] called *oyuan* or *oyam* by Meek, *kunnok* by W. M. Hynes. The earliest available photographs of it are those taken by Tremearne among Kaje and Kagoro (*c.* 1909) in *Tailed Head-Hunters of Nigeria*. Comparison of these (or Temple's descriptions) with those of Meek some twenty years later reveals a striking change, from a thick wad of palm-fibre bound in the form of a blunt truncated cone, to a still bulkier article, now woven of fibre in the form of a mushroom, hung by the "stem" from a cord about the waist.[5] The remarkable thing is that changes in style seem to have affected all tribal sections of the Katab Group about equally; furthermore there seems to have been at no time any distinction in dress according to generation.[6] Bunches of leaves are worn in addition to the *oyam*.

[2] Superficial comparison with a vocabulary of Afusare shows, similarly, a clear though slight connection with both Kaje and Kagoro. M. G. Smith remarks that a Kagoro acquaintance on his first trip to Jos was able to converse with Afusare there. Greenberg, in a personal communication, stresses the interrelationship among Kaje, Irigwe, and Afusare.

[3] The Irigwe alone among their neighbours have adopted from the Katab peoples this style of house, but they, like Ataka and Kagoro, do not use it to the exclusion of the ordinary small round house.

[4] Kagoma women excepted; there is no information about Kaninkon.

[5] A possible clue to the form taken by the *oyam* in recent times is a style common in the western (nearest) sector of the Birom tribe (the vicinity of Hos): women of that area wear a circular tray of palm-fibre, but suspended from the edge rather than from the centre. Connections between the Birom of this area and their Katab neighbours have already been noted.

[6] At the present time, there are certain major differences which effectively set apart the women of one tribe from those of another: the absence or presence, and amount, of white beadwork, the diameter of the flat tray, and the length of the "stem," among the more prominent. According to Meek, the *oyam* is "frequently smeared" with red ochre: to-day the practice appears to be universal.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Ikulu

361 known whether the Village-areas themselves are compact territorial units, or whether the component hamlets of the three areas named are, perhaps, interspersed. It may be that each of the four " wife-stealing " units is to be found exclusively in a single Village-area, and the fact that there is one more " wife-stealing " unit than there are Village-areas does not preclude this possibility (cf. Agbat Kokwak and Shokwa, among Katab).

621 The apparent breakdown of the Aswen sub-clan, Katab tribe, into two equal political units (Village-areas) has been mentioned already. One of these, called Taligan[50] by Administration, may represent the emergence of a self-conscious Ikulu community in the Katab tribal area, though it seems more likely that it is simply a new Minyam sub-clan, and that " Ikulu " of Katab are " more Katab " than ever.

Traditions of Origin: Affiliations: Cultural Details

173 Nothing is reported directly concerning indigenous traditions of origin. The earliest speculation on the subject appears to be summarized by Temple, that Ikulu (as also Kamantam; see below) are " off-sets " of Kadara. Meek quotes the Kadara chief of Ankuwa (Kachia District) to the effect that Kadara, Ikulu, Kaje, and Srubu " are of the same stock " (Ikulu were actually counted as Kaje in the Census of 1931); one report states that there are ties (nature not specified) between the Kadara village of Agunu (Kachia District) and Ikulu.[51] In any case these tribes have certainly influenced each other as close neighbours, and the Ikulu are said to have introduced mat-weaving—typically a Kadara craft—into the Katab area. A closer linguistic affinity between Ikulu and Kadara may also be implied by Meek's description of Ikulu as " a section of the Kadara tribe."

105 Culturally, Meek declares Ikulu to be in all respects a participant in the Katab culture-complex, [52] with the exception that a man does not contract affinal marriage with his father's widows,[53] and that in the case of secondary marriage divorce is possible.

Distinctive cultural traits noted by Meek are as follows: as among Katab, the child is delivered in the father's compound and the mother returns to her parental compound for an undisclosed period after one or two months. A girl's marriage—including the collection of marriage-payments—is arranged by her paternal grandfather or by her father's elder brother. Formerly, marriage was by capture, without the girl's consent, and payments were made afterwards. A common grave is used by members of a family: though contrasting with general Katab practice, common graves are used by both Kadara and Kurama (formerly). The high god is termed *Agwa pan*, which Meek translates " lord of the moon."[54] There is said to be an annual spring festival (concerning which no details are given) and at acha harvest farms and houses are sprinkled with porridge made of the new corn. There appears to be a *dodo* cult among Ikulu identical with the common Katab *obwai*.[55]

Ikulu, like most of their neighbours, were apparently head-hunters.

[50] At Kwiambana Ikulu, in the Chawai tribal area, there appear to be two exogamous units, Ambaro and Taligan, which name is patently the same as that of the Katab Village-area. It is not clear, however, whether the Taligan of Kwiambana brought their name from the Katab Village-area or whether both brought the name independently from Ikulu.

[51] None of the names of villages and units cited above corresponds with names listed by Smith among either Ajure or Adara (Kadara proper) of Kajuru District, to the north, to indicate ties in that direction.

[52] Including even the *oyam*, apparently: Meek notes that Ikulu do not intermarry with northern Kadara of Kajuru (perhaps Ajure is meant) because Kadara women are naked.

[53] Their disposition is not indicated, though senior and junior levirate marriages obtain, as among Katab.

[54] Cf. Kaje, etc., *Agwam*, chief, Kaje *fuan*, moon. Katab and various other members of the group seem to have a high regard for the moon, though the Katab high god appears to be primarily a rain god.

794 [55] A. D. Percival, writing in 1932, describes the Ikulu *dodos* and states that " their ritual and their tall houses have . . . been spread by purchase throughout Katab." He is the only

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Ikulu
KAMANTAN

According to Temple, "a large proportion of the Ikolu are blacksmiths," which would seem to differentiate them from Katab, who have by all accounts no smiths at all, and apparently also from Kadara, among whom smiths are not numerous. It will be recalled, however, that the chiefs of Kajuru appear to have had some special connection with the smiths of Kachichere.

KAMANTAN

GENERAL: NOMENCLATURE: POPULATION: LOCATION: SOCIAL ORGANIZATION

Available information relating to Kamantan (Kamantam) parallels closely the brief description given of Ikulu.

According to Meek, their name for themselves is Angan (sing. Zamangan): the origin and meaning of the name are not indicated.

The Zaria N.A. Census of 1948–9 returns 3,634 Kamantan for Zangon Katab District and the Province. The Resident of Zaria's list of Village-areas, undated, (*c.* 1948), shows the population of Padan (Fadan) Kamantan, the single predominantly Kamantan Village-area, to be 3,343.[**]

The essential feature of Angan social organization, judging from Meek's notes, seems to be that "people who are related give their daughters in marriage more readily than they would give them to strangers; but cousins may not marry." Presumably "cousins" here refers to collateral relatives whose genealogical relationship is recognized, and the rule implies that the group of kinsmen whose relation to Ego can be traced genealogically constitute Ego's exogamous units. This system certainly differs radically from the normal Katab (but cf. Srubu, p. 63 above, where marriage rules appear to be comparable). Meek partially analyses the Kamantan tribe as follows:

"Wife-stealing" units	*Villages*	*Comments*
(1)	Kagal	2 related exogamous sections
	Ashin (Kaku)	2 non-related exogamous sections
(2)	Kaban	
	Kangun	
(3)	Agan [sic] (Fadan Kamantan)	Believed related
	Balil	
	Lena	
(4)	Yangan	
	Shokwan	

Only the first village named for each "wife-stealing" unit can be located on maps of the area. It would not be surprising if the various parts of Angan society were disparate, but more information is needed before further comment can be made.

The Kamantan tribe, comprising a single Village-area, is the only tribe of the Katab Group so far described which has, in effect, a tribal chief. The office is nowhere discussed, though Meek notes that the chief has a ritual sword (the origin of which is not stated).

observer to have described the Katab *obwai*-hut as "tall" (Meek notes that the hut is round in contrast to the usual style of building): in the Kadara area, on the other hand, many investigators have been struck by the unusual height of the "tsafi huts" and the extreme pitch of their conical thatched roofs. It has already been noted that the Katab *obwai* cult resembles in many respects the Kadara *dodo*-cult, and it seems possible that Ikulu, even if not a branch of Kadara, may have acted as a medium for the diffusion of the Kadara *dodo*-cult over the whole of the Katab area. Diffusion from the west seems, on the basis of the very scanty information available, more likely only because the *dodo*-cult is completely absent from a wide area of the High Plateau, whence Kagoro—who practise *obwai*—seem to have come, on the east. The chief of Ankuwa interviewed by Meek recognized the essential unity of the Kadara, Kaje, Srubu, and Ikulu *dodo*-cults.

[**] The difference is probably accounted for by inaccurate returns.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

It has been suggested that they formed part of a large group which migrated from the north-west of Zaria, which includes the Kagoro, Attakka, Jaba, Kaje, Kaura and Moroa, to whom they show a certain affinity in language, customs and dress. 101

They speak a dialect of their own, and the majority know Haussa also. 197 191

Their Chief, "Dem," pointed out to Osuman, first Emir of Jemaa, the desirability of the site, and voluntarily paid tribute to Zaria through Jemaa. Circ. 1859 A.D. they ceased to pay, and a large proportion of the population were burnt out in caves in the resulting punitive expedition. Small raids continued until 1894, when they were finally subdued by the Filane and acknowledged the suzerainty of the Emir of Jemaa, to whom the Kagoma District head is now responsible. 648 175

The two acknowledged crimes were murder and theft. A murderer was required to give a bull to the bereaved family, whilst a thief was detained until his relatives paid a horse to the Sarkin Jemaa and two goats to his captors. 682 685

They are excellent agriculturists. Boys are given miniature hoes at the age of three years old. 241 524

They are of good physique. 192

The men wear a triangular-shaped leather loin-covering, or a skin that hangs from the shoulder, and bind their beards with grass. They carry wooden swords. 291

Virgins wear an apron of green strings ornamented with cowries and brass bells. Married women wear a loin-cloth. 291 301

Nearly all the villages are situated on the top of the hills, amongst almost inaccessible rocks. The huts are of mud, surmounted by conical-shaped grass roofs. The interior is divided into three partitions by means of mud-arches projecting from the wall.* 361 342

A girl may be betrothed before her birth, the *fiancé* undertaking that should the unborn babe prove to be a boy he will be its friend all through life. Such an arrangement is, however, of rare occurrence, the custom being for a girl to be engaged to the first man who gives her parents a fowl and bespeaks her after her birth. The suitor further gives her father a hoe or 2,000 cowries every year, until the girl has arrived at marriageable age at about ten years; as the marriage day approaches he gives the bride's father a further present of five chickens. On the day itself, six of his boy friends enter her parents' house, where she is hidden amongst the women, find and capture her, and take her to one of the groom's female relations. They return at night, give the custodian a chicken and take the bride to the groom's house, where he is awaiting her with three male friends who proceed to address the young pair on the duties 584 585

* *Vide* Jaba, p. 163.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma
Kagoro

the day that they begin to walk their father invites the whole village to a beer orgy. 852

The ceremonies that take place upon death are identical with those practised by the Jaba. A Kagoma widow, however, only mourns for one month and can marry again in the second. Under no circumstances can a woman inherit. 764 [587] [428]

They believe that a departed spirit can return to earth as a shooting star and re-enter upon a fresh sphere of human existence. 775

Sons inherit the whole property, but the younger brother of the deceased has the first choice of the widows. Failing sons, brothers inherit. 428

They believe in an all-powerful god. 776

KAGORO.

AUTHORITIES:

Mr. H. F. Mathews. Major Tremearne.

The Kagoro have a population approaching some 8,500 in number and occupy an area of about 110 square miles in the Jemaa Division, on the northern and western faces of a ridge of mountains, known as Kagoro, which runs from Bauchi into Nassarawa. 131 161

Most of the towns are built at the foot of these hills, where the land is very fertile and large crops of corn, principally maiwa, which is almost exclusively used for drink, and beans are raised. The beans are the property of the women and are grown on trellises, like vines, and form the principal food of the people. Manure from fowls, and goat-dung and ashes are used. Cattle are not kept and there are no markets. 361 241 [273] [23]

In old days the Kagoro lived underground and went to their farms through underground tunnels, owing, they say, to the place being over-run with wild beasts. The villages are now surrounded with high cactus hedges, which grow to a height of from twelve to fifteen feet. In most cases each compound and each field is encircled by one of these. At the entrance the hedges overlap on the principle of a swivel-ring for keys. The walls of the huts are of mud and the roofs of thatch, which latter are renewed every year after the harvest. Each woman has her own house, which is accessible through one, or sometimes two, doors, two and a half to three feet in height. The entrance commonly leads into a low narrow verandah, but sometimes straight into a sort of hall which runs along the whole width of the house, and is used for storing pots, etc. A feature of the doorways is that each one is double and in between each is 173 361 342

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

342 a hollow groove where a mat or shield might be fixed. Within the hall is a bigger apartment, with a mud shelf over the inner [352] doorway, and with a low wooden bed of palm fronds or bamboo on either side—one for the wife, the other for her family. The inner walls are only some three or four feet high and are either made of red mud or mud blackened with charcoal. Sticks or horns are stuck in them as pegs and the women use low wooden stools. Another double doorway leads to an inner chamber, which is much higher and contains a mud granary on little legs. There is a circular passage-way round this, which is sometimes ceilinged and above which is an attic. The granary is always [477] to the south and the roof is supported by bamboo poles; an egg or bottle is commonly put at the apex for luck. From the outside the huts appear to be round in shape, with the addition of the low oblong verandah roof. The floors, and sometimes the whole compound, are trampled hard, and bits of shard or even cowries are added for ornament. Outside the entrance [351] palm logs, some six feet in length, are let into the ground perpendicularly, and are used as palaver centres.

142 The Kagoro are small in stature, the men slim and well built, [273] the women ungainly. As a race they are debased by excessive drinking. Their heads are somewhat conical in shape, as infants' [356] heads are massaged to prevent their becoming broad, like those [482] of load-carriers whom they despise.

302 Women have their heads shaved from the time they are six years old, and at the age of seven or eight their lips are pierced 304 for the reception of small wooden plugs about one inch in diameter and three-quarters of an inch in depth. These are, however, not universally worn. Young girls wear a loose girdle of native 291 string, which is exchanged for a bunch of leaves in front and a thick stem of plaited palm fibre with a broad base behind, hung from two strings. This is a symbol of marriage, though very old women may discard it in favour of leaves. Widows [765] are obliged to exchange it for leaves during the period of mourning, which lasts from ten to sixty days, when they must also allow their hair to grow and plaster their bodies with red earth and grease.

301 Beads and horse-hair are made into necklaces, beads and beans into finger-rings. Open brass bracelets and ear-rings of blue glass beads, string or sticks, are worn by both sexes, the latter only in a man's left ear. Old women sometimes wear an iron band round the calf of the leg, while men wear light iron chains round their necks and waists, especially when they are courting.

302 Both sexes smear their bodies with red earth, and for feasts men habitually coat their legs with it to the knee, while women add a black stripe an inch wide from forehead to navel, and sometimes an additional narrow line on both sides. These lines may

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

and head-hunting, and no man of the tribe is fully accredited until he has taken a human head; that of a monkey, hartebeeste, or one or two kinds of bok are accepted as a substitute.

Slaves were treated as members of the family, whether they were captured in war or given for four years' service in payment of a debt. The former only were liable to be sold. The average prices given were, for an old woman, 8,000 cowries = 4s.; for an old man, 10,000 cowries = 5s.; for a virgin, 16,000 cowries = 8s.; for a young man, 20,000 cowries = 10s., prices which compare unfavourably with those which horses would command, *i.e.*, 100,000 cowries = 50s., or even bulls, 20,000 cowries = 10s.

It is the duty of the Elders to settle boundaries, but an interloper is only punished, divinely, by failure of crops. Private quarrels are settled by vendetta, and the only crimes for which communal punishment is meted out are those against religion. These are punished by stoning to death—black magic by choking. The high priest, or "Meakwap," is in fact more powerful than the Chief, and it is he who regulates and administers trial by ordeal. It takes the form of a calabash of poison; the innocent vomits and is saved, the guilty dies.

The ordinary form of oath is for a man to hold ashes, or corn, in his hand, and pray either that if he lies he may become as white as the ashes, or be killed by the next corn he eats. They say that in old times they were not so wicked, and observed many laws.

The Kagoro have no theory as to the origin of man, but they have heard of a great flood.

They believe that all souls survive and become ghosts, but that they may be re-born in the body of a descendant, male or female, when they live once more as ordinary mortals. The ghosts are thought to inhabit the sacred groves and hills, that they have no houses, but retain their voice and appearance, and ride, hunt, and fight as of old. They are always hungry and thirsty, and their descendants offer them food and drink, for neglect would be followed by punishment. They are constantly consulted, particularly about war and hunting, by the Elders, who spend three days in the sacred grove, when quantities of gia is drunk.

They are also propitiated when a compound is built on fresh ground. The father of the family first chooses the site and places stones where the granaries are to be, the blood of a fowl is then spilt and leaves of the "nok" tree (for luck), are buried on the chosen spot. The big men come and gia is poured over the site three times, and three incantations are made to invoke the aid of the ancestors and of those dead who might be buried in the vicinity. A drinking bout follows. Likewise when land is first farmed an offering of gia is made and when the corn is

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

was then allowed to return to his village on giving an expiatory feast to the Elders, but might neither eat nor drink with other men for the rest of his life. 682

In a case of adultery the injured man could demand the death of both the guilty parties, otherwise they were banished for life, being treated as dogs and fed with scraps out of broken vessels until they were drummed out of the place by old women. 684

Oath was taken by jumping forwards and backwards over a sword, an arrow, a skull, and the leaf of the male shea-butter tree. 695

Inheritance was to the male heirs in the following order: Sons, brothers, nephews, grand-children—failing these to the Chief. It was, however, common for a man to give his property away in his life-time, when he became a pensioner to the recipient. A brother or son inherited the deceased's widows, but with that exception a man might not marry the widow of any member of his clan. 428 [431]

In appearance the Kaje is slim and of fair physique, he is well built, but his extreme drunkenness has left a mark on the skull formation. 142 273

The men wear a short gown or leather loin-cloth and the youths plait their hair and ornament it with beads. The women shave their heads and wear a leather string round the waist to which is attached a wide cone with a wooden base. That of a Chief's daughter is bound with copper wire and the base is adorned with beads—the poorer women bind it with bamboo. When working on their farms this is discarded and the married women each morning pluck a wisp of vetch, some two feet long, and tuck it under the waist-belt leaving six inches hanging in front, while the long end is pulled back between the thighs so that it sticks out like a tail. Girls wear a small apron of cowrie shells. In Zaria the women wear wooden plugs in their upper and lower lips. 291 302 [554] 291 [301]

They are excellent farmers and breeders of live-stock. They manure the ground with dung from goats and fowls, and ashes. They are keen hunters (possessing a few horses), and are expert highway robbers, but they respect any property left on the road if a leaf of the male shea-butter tree has been placed upon it. 241 231 224 674

Their arms are the bow and arrow. 911

They live in compounds surrounded by high cactus hedges. The house and granary are in one, the former being entered through a low narrow verandah, which leads into a sort of hall, where pots are stored, and which runs along the whole width of the house. Within this is a bigger sleeping apartment, and within again a circular passage sometimes roofed with an attic above, enclosing the corn-bin. Between each room is a double doorway two and a half to three feet in height, in the grooves of which a mat or shield could be placed. The houses are of mud and the roofs [361] 342

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

342 [768] are thatched, sloping up at the back to an angle of forty-five degrees. A house is not re-occupied after the death of either of its owner or of his wife.

596 The family system is patriarchal, and the head of a house has absolute jurisdiction over its members.

769 799 787 They worship their ancestors and observe various fetish. The chief priest lives at Kurmin Bi, and the second one to him at Bunkua, but each group shares a common place of worship. Muhammadanism is penetrating amongst them. They are head-hunters.

582 584 A girl is betrothed at the age of seven, when the suitor gives her father three chickens and 1s. Later on he again gives a hoe, a goat and 10s.; and on the wedding day, when she is about ten years old, pays a final contribution of four chickens.

583 A bag of cowries and two hoes are also an ordinary dower.

A form of capture of the bride is sometimes gone through, but the girl cannot be detained against her will, and the groom returns to give her father the customary presents. Ordinarily her parents take the bride to the groom's house, where he cuts up a goat and distributes its flesh amongst his guests, who then retire. The bride is not allowed the right of refusal, but no steps are taken against her if she leaves her husband. The man to whom she goes pays a further dowry to her parents.

[586] 582 Marriage can be terminated on the repayment of all moneys given. Consanguinity is an absolute bar. If a woman has already had a child, one horse is the price paid for her. Her first three children belong to her father, but can be redeemed by their own father for a bag of cowries and two goats each. Children are an acknowledged currency, a child of four years old does not command more than one goat.

[839]

846 553 A mother and her new-born child are washed in cold water on the day of its birth. On the fourth day the mother takes her infant outside the house, where it is named in the presence of the women of the household. The father names a boy, the mother a girl, but the Elders of the village perform that function in the case of twins. They assemble for the purpose on the seventh day and partake of a feast, for which the father provides a goat and beer.

[845]

764 When a death occurs, women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm-leaves and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer board, either close to the porch of the house if the deceased had had children, otherwise outside under the shelter of the wall. The corpse is laid on its back, a man's face being turned towards the